WESTERN RECORDER.

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Narrative

OF THE STATE OF RELIGION,

Within the bounds of the Synod of Albany, as collected at their Meeting at Troy, October 6th, 1825.—Ordered to be printed and sent down to their Churches.

In the discharge of an important trust committed to them as guardians of the churches—as well as in a desire to promote information, harmony of effort and a communion of religious feelings, originated, with this Synod, the custom of collecting and sending down to their congregations a narrative of the state of Religion within its bounds: and numerous, and well recollected have been the occasions, on which we have either rejoiced or mourned with our people in thus reviewing the providence of God towards Zion.

Some of the fathers, who organized the Synod of Albany, are still with us; and after seeing this body divided and subdivided to make room for its children—pressing into the wilderness, establishing places of worship and forming centres of charitable effort on what was, at that time, missionary ground: after being permitted to witness here the hopeful conversion, gathering, edifying and dismissing for heaven a multitude of the Redeemer's seed: some of the fathers, who have witnessed this, still remain with us to join in new efforts or mingle in parting counsels and admonitions on the subject of our common welfare, while others have already gone down to the regions of the dead. So short and rapid is time: so momentous its briefest portions.

In reviewing the state of religion for the past year, the Synod desire to estimate its welfare by a correct and experimental standard. They would duly appreciate the importance of those means of grace, which are of divine and permanent establishment, and they feel grateful in being able to report that the usual ordinances of the gospel—the preaching of the word—the administration of the sacruments, and the exercise of discipline—together with the pastoral visitation and the instruction of children and youth, have, as far as appears, been faithfully attended to within our bounds, during the year that is passed. The doctrines of the gospel have been maintained; no new error or schism has made its appearance; and of the heresies already existing, altho' efforts more strenuous and prominent seem to be making in their behalf, and while these have resulted in much distress and alarm in some of our churches, it is believed, that all things considered, these errors cannot be considered as gaining ground.

Of those things in our religious history, which appear most cheering, the Synod have taken notice that Sabbath school and Bible class instructions are, to a good degree, supported, and in some instances with zeal and manifest benefit: the circulation of religious tracts has probably been more generally attended to than in any former year; the monthly concert of prayer is kept up; the objects of charity recommended by the General assembly, the Synod and our Presbyteries, appear to be as well supported, to say the least, as in any former year—and in the article of Domestic Missions, particularly, much commendable zeal and considerable success have been exhibited.—It begins to be realized on this subject, that the sending of the gospel to distant regions, is the same in principle, with exertions in our own country, and that it is not necessary, in order to support the great operations abroad, to neglect the smaller, but no less indispensable charities at home. Our people begin to look distinctly at the moral desolations within their own borders, and considerable sums have already been raised towards providing the necessary means of relief. Two of our Presbyteries have resolved themselves into Domestic Missionary Societies, and their incipient exertions have resulted in giving the gospel statedly to several congregations before destitute, but now hopefully in a way of soon supporting it wholly by themselves.

Of those dispensations of divine mercy which have usually been called *Revivals of Religion*, we have to record but few for the past year. Revivals, however, have been enjoyed in two or three congregations of the Presbytery of *Londonderry*,—in the *Albany Presbytery*, some special blessings of this kind were, for a season, manifest, and particularly in the county of Saratoga: the Oswego Presbytery, it is said, has experienced revivals in two or three of its congregations: Oneida Presbytery was visited in one of its congregations as well as in the College located within its bounds: St. Lawrence Presbytery reports two of its congregations as blessed in this manner, and mention is also made of revivals in two or three places of the Presbytery of Ogdensburgh, of which, however, from the regretted failure of the entire representation of that body, the Synod have not been able to obtain a particular account.

There have been, moreover, considerable additions made to our churches in those places where Revivals have not been enjoyed, and in some instances this gradual increase is represented as having been larger than usual.

It cannot be denied, however, and it ought not to be concealed, that fewer Revivals of religion have been experienced in our churches during the past, than for several former years. Whole Presbyteries have been reported as entirely without an instance of this blessing. Nor is it difficult, we apprehend, to fix on some of the causes for this afflicting and truly alarming feature in Providence.

We have sinned, and God is just. Some sins, however, which have appeared from the conversation on the state of religion to abound among us, the Synod feel it their duty affectionately, but pointedly, to designate.

They have remarked with great grief, that *the dissolution of the relations between ministers and their people* is becoming more frequent, and are effected, in some instances, in a comparatively hasty manner—an evil, to whichsoever of the parties it may be attributed, cannot but be deplored as fraught with error, and, if suffered still to continue, as of alarming aspect.

Intemperance and profaneness abound; and in some places, owing, probably, to local causes, appear to be on the increase.

There is a spirit of singular animosity against evangelical truth and vital godliness, reported as existing in some places: the rage for worldly amusements, we fear, increases: theatres are erected and erecting, where they were heretofore unknown: dancing schools are more frequently established, and even professors of religion, (the Synod have learned it with grief and astonishment,) are known, in some instances, to send to them their children.

But the evil, we apprehend, most to be deplored, and which in fact is, in one way or other, most deplored by almost all intelligent men amongst us, is "the manifest increase of the violations of the holy Sabbath"

On this painful subject, additional facts ought to be known; and if they can, in any measure, either shew our peculiar difficulties, or awaken the proper sympathies of more favoured regions, then let them be known, and pleaded as an extenuation; but, if they condemn us—if they administer as keen a reproof as ever fell to the deserts of a civilized and Christian people, still let them be known, that we may be admonished and suitably alarmed.

In a region of country including several hundred miles of narrow inland navigation, and embracing some of the principal watering places in the world, it was to be feared that travelling, commerce and dissipation, would greatly invade the sanctity of the Sabbath. Much of what is deplored is, doubtless, to be attributed to transgressors from abroad, over whom this Synod, of course, could have no control: still, the moral feelings of the community and a faithful adherence to our civil, as well as our religious rights, might have been expected to keep the evil in check; while the progress of religion and sound intelligence would ultimately it was hoped, have secured the peaceful observance of this most sacred institution.

The Synod know not with what words of suitable moderation to express their feelings on this subject: for had as they before knew the case to be, they have been utterly surprised, alarmed and amazed, by the facts which have at this session come to their knowledge.

It is a fact that great numbers are on every Sabbath, entering and clearing from our principal towns and villages, and proceeding on our inland waters either for business or pleasure!

It is a fact that labour in the field, travelling on business, walking and riding for amusement are in many places openly practised on the Sabbath.

It is a fact, that groceries have been opened in some of our cities, and that parties of pleasure have been formed, and even musical bands employed, to the great annoyance of the serious, and the abuse of the hours ordained for holy rest.

The members of the Synod have not known how, sufficiently to deplore this threatening evil. Each brother has seemed to imagine that the violations of the Sabbath most abounded in his own region: but, on hearing the statements of others, he has been grieved and amazed at the aspect of the common calamity. Some seem to be dismayed at this state of things, and many have expressed their fears that a regard to this sacred day is so rapidly declining that the next generation would be without a Sabbath.

In these circumstances, the Synod have really felt at a loss what measures should be adopted to correct the evil. They have already, in common with many of their fellow citizens, petitioned the civil authorities: but there did not seem to be a moral feeling in the community sufficient to sustain the appeal thus made, and it has failed. The Synod have repeatedly warned the members of their own body, and the churches under their care, and it is pleasing to see that it has not been without effect. But their members and churches form only a small proportion of the community; and unless the good sense of that community does at length become convinced on this subject; unless the evil as in some instances already, should alarm its perpetrators, and thus correct itself; or, unless God should, in some remarkable manner, interpose for our relief, we know not but the predictions of our fathers are to be realized, and this favoured community try the awful experiment never yet but once tried in a Christian land—the experiment of living—of existing, in the preservation of any social privileges, without a Sabbath.

In the mean time, we will reiterate the warning to all with whom we have influence: we will tell them in the name of God, that this awful being never did, and never will bless a land, where his own challenged day of rest is rejected, we do and will enjoin our churches to draw still closer the cords of discipline over their members; and we will give ourselves to fasting and prayer—we will weep between the porch and the altar, over this great evil, until it be removed or mitigated.

And we will not despair of yet seeing good in this hitherto highly favoured vineyard of the Lord.

The rising generation perhaps demand our principal attention, and, in devoting ourselves to their improvement, under the supplicated influences of the Holy Spirit, and in a faithful discharge of other religious duties, we may yet expect our churches to flourish, and our children to become both holier and happier than their fathers.

The Synod have only to record a single case of mortality among its members, during the year that is past, in the removal of the Rev. *Samuel Taggart*, of Colerain, in the Presbytery of Londonderry. Mingled with gratitude that no greater breaches have been made upon us, we would still remember that our account must soon be rendered; and hear from the grave of our departed brother a warning to be also ready.

NATHAN S. S. BEMAN, *Mod'r.*

Attest, R. K. RODGERS, *Clerk.*

IMPROVEMENTS AMONG THE CHEROKEES.

The following, to the Editor of the Family Visitor, will not be read with less pleasure from the circumstance of its having been written by David Brown.

Willistown, Cherokee Nation, 2d Sept. 1825.

Dear Sir,—In my last letter, from Creek Path, to you, I stated that there was some probability of my returning to Arkansas. I touched on the unhappy separation of the Cherokees into divisions—on the improved condition of those on this side of the Mississippi, in a moral, intellectual and religious point of view—the evil consequences that would follow in the event of their removal to the wild and inhospitable regions of the west—that unless physical strength should guide the measures of the United States government, the Cherokee title to this land will remain so long as the sun and moon endure—the slow progress I make in translating the New Testament, in consequence of the non-existence of a dictionary or complete grammar in Cherokee—the philological researches of one in the nation whose system of education had met with universal approbation.

Allow me, dear sir, now the pleasure to fulfil the promise I made you, that I would pick up and send you what I had omitted. Recently, I have been travelling a good deal in the nation, in order to regain my impaired health. My heavenly sovereign permitting, I expect to return to Arkansas, in the month of October next. I have made a hasty translation of the four gospels, which will require a close criticism. On my arrival at Dwight, I shall pursue this delightful work and I hope the day is not far distant, when the Cherokees, my brethren and kindred according to the flesh, shall read the words of eternal life in their own tongue. I will here give you a faint picture of the Cherokee nation and its inhabitants. In the mean time, however, it must be borne in mind, that it is the mass & common people that form the character of a nation, and not officers of government, nor the lowest grade of peasantry.

The Cherokee nation, you know, is in about 35 degrees north latitude; bounded on the north and west by the state of Tennessee, on the south by Alabama, and on east by Georgia and North Carolina. The precise quantity of land over which the Cherokees claim sovereignty, is not yet ascertained, and consequently I cannot say; but this I can readily say, *they have no more to spare.* This country is well watered: abundant springs of pure water, are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts, there are extensive fertile plains, covered partly with tall trees, through which beautiful streams of water glide. These plains furnish immense pasturage; and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats and swine, cover the vallies and hills. On Tennessee, Ustanala, and Ganasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers of exquisite beauty and variegated hues meet and fascinate the eye in every direction. In the plains and vallies, the soil is generally rich producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on considerable trade with the adjoining states; and some of them export cotton in boats down the Tennessee to the Mississippi, and down that river to New Orleans. Apple and peach orchards are quite common; and gardens are cultivated and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by the natives. Numerous and flourishing villages are seen in every section of the country. Cotton and wollen cloths are manufactured here. Blankets of various dimensions, manufactured by Cherokee hands are very common. Almost every family in the nation, grows cotton for its own consumption. Industry and commercial enterprise are extending themselves in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits, the most solid foundation of our National prosperity, engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees; those on the west estimated at 5,000, and those on the east of Mississippi, at 10,000 souls.—The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made; native citizens, 13,563: white men married in the nation, 147; white women do. 73; African slaves, 1277. If this summary of Cherokee population from the census is correct, to say nothing of those of foreign extract, we find that in six years the increase has been 3,563 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1850? How vain then, to talk of Cherokee deterioration!

White men in the nation enjoy all the immunities and privileges of the Cherokee people, except that they are not eligible to public offices. In the above computation of the present year, you perceive there are some African slaves among us. They have been from time to time brought in and sold by white men; they are however, generally well treated, and they much prefer living in the nation to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will at no distant day, co-operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism and a spirit of independence mark the Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptists and Moravians are the most numerous sects, Some of the most influential character are members of the church, and live consistently with their profession. The whole nation is penetrated with gratitude for the aid it has received from the United States government and from different religious societies. Schools are increasing every year; learning is encouraged and rewarded. The younger class acquire the English, and those of mature age the Cherokee system of learning. The female characters is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and symphony, is inferior to few, if any in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Beside the amount arising from imports, a perpetual annuity is due from the United States, in consideration of lands ceded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtwon, pleasantly situated in the centre of the nation, and at the junction of Ganasagi and Gusuwati, two beautiful streams, is the seat of government. The legislative power is vested, in what is denominated in the native dialect, *Tsalagi Tinilawigi*, consisting of a national committee and council. Members of both branches are chosen by and from the people for a limited period. In Newtown, a printing press is soon to be established; also a National Library, and a Museum. An immense concourse of people frequent the seat of government when *Tsaligi Tinilawigi* is in session, which takes place once a year.

Nothing has excited so much interest, for many years past, as the unhappy fate of our friends and allies, the Creeks; and the whole nation deeply sympathizes with them. The news of M'Intosh's death gave universal satisfaction in the nation. I say, *satisfaction*, the same that is felt when a dangerous rattlesnake is killed. M'Intosh was a notorious traitor, and made great efforts to overthrow our happy domains. His character was well known here; treacherous deeds marked his steps. His intrigues and efforts to blast our dearest hopes and interests, in a disgraceful manner, will not soon be forgotten—his name will long live in the annals of Cherokee history—not as an honourable and patriotic statesman, but as a traitor to his country, the most despicable Creek that ever lived. This is the language of every Cherokee and I am persuaded of every honourable man in the United States. Indeed none can forbear to eye his character with contempt, and who is there in the whole Cherokee nation to mourn his tragical end? Not one. But I have done, and have only room to promise you a letter from the banks of Arkansas, and respectfully to bid you farewell. Yours truly,

D. BROWN.

From the Recorder & Telegraph.

GREAT REVIVAL IN 1740.

In addition to the general sketch of the work, given in our last, some particulars may not be uninteresting. The Rev. Geo. Whitfield, a pious young clergyman of the Church of England, who had preached in some of the southern colonies in 1738, and afterwards in various parts of England and Scotland, came over to America a second time, towards the close of 1739.

On landing at Philadelphia, he was invited to preach in all the churches, and people of all denominations flocked in crowds to hear him. After preaching a few days in Philadelphia, he made a visit, upon the invitation of a certain gentleman, to New York, and preached eight times in that place with great applause and effect. Thence he returned to Philadelphia, preaching on the way both going and returning. He preached at Elizabethtown, Maidenhead, Abington, Nesbomini, Burlington and New Brunswick, in New Jersey to some thousands of people. There had been a considerable awakening in that part of the country before his arrival, by the instrumentality of Messrs. William and Gilbert Tennent, Blair Rowland, and a Mr. Frelinghuysen, a young Dutch minister. He was met on his way by old Mr. Tennent, as well as his sons, and had the honour and pleasure of a visit from the Rev. Mr. Dickson, President of the College. From Philadelphia he went to Georgia, by land, preaching on the way as he proceeded. Numbers followed, some twenty and some even sixty miles from Philadelphia. He preached at Chester, Wilmington, New Castle, and Whiteley Creek. At the last of these places it was computed that his congregation consisted of not less than ten thousand hearers.

He preached also in various places in Maryland, Virginia and North Carolina. He had an interview with the Governors of Maryland and Virginia, as he passed those colonies, both of whom treated him with much civility. When he came to Charleston in South Carolina, he preached there three times; the people seemed almost universally impressed, and his preaching appeared not to be in vain.

The following account was published respecting him at Charleston in South Carolina, by a pious minister there, who had been favoured with the best advantages to know him. Speaking of the doctrines which he preached, he says, "All these doctrines now mentioned, are primitive, protestant, puritanic ones, such as our good fathers, conformists and dissenters have filled their writings with: and as Dr. Watts has well observed, 'they fill heaven apace, for God is with them.' Speaking of his praying and preaching, he says, "Though his prayers in this pulpit were all extempore, yet how copious, how ardent, with what compass of thought! The spirit of grace and supplication seemed to be poured out upon him in plenty, and to kindle and animate his devotions. He appeared to me, in all his discourses, very deeply impressed in his own heart. How did that burn and boil within him, when he spake of the things which he had prepared concerning the king! In what a flaming light did he set our eternity before us! How earnestly did he press Christ upon us! How did he move our passions with the constraining love of such a Redeemer! The awe, the silence, the attention which sat upon the face of so great an audience, was an argument how he could reign over all their powers. So charmed were the people with his manner of address that they shut up their shops, forgot their secular business, and laid aside their schemes for the world; and the oftener he preached, the keener edge he seemed to put upon their desires of hearing him again. How awfully, and with what thunder and sound, did he discharge the artillery of heaven upon us! And yet how could he soften and melt even a soldier of Ulysses, with the love and mercy of God! How close and strong were his applications to conscience; mingling light and heat, pointing the arrows of the Almighty to the hearts of sinners, while he poured the balm upon the wounds of the contrite, and made the broken bones to rejoice! Eternal themes, the solemnities of our holy religion, were all alive upon his tongue. He appears to me to be a man full of the Holy Ghost and of faith."

On the spreading abroad of these reports, those eminent men, Dr. Coleman, and Mr. Cooper of Boston, sent letters to Mr. Whitfield, with pressing invitations that he would visit New England. Mr. Whitfield, touched with a curiosity to see the descendants of the good old Puritans, and their seats of learning; and hoping that he might make some further collections for the orphan house, accepted their invitation. He embarked at Charleston for New England, about the last of August, 1740, and arrived at Rhode Island on the Lord's day, September 14th. Here a number of principal gentlemen soon waited on him.—Among them, was the venerable Mr. Clap, an aged minister of the first Congregational church in the town. Mr. Whitfield was greatly delighted in him and imagined he saw in him, what manner of men the old Puritans, who planted New England were.' He preached there three days, twice a day, to deeply affected auditories. He then departed for Boston, where he arrived on Thursday evening. He was met on the

road by the governor's son, several of the clergy, and other gentlemen of principal character, who conducted them into the city.

He preached the next day for Dr. Colman and Mr Cooper, and then at Dr. Sewall's and Mr. Prince's, and at other meetings in rotation, but his assemblies were so large, that the most capacious houses could not contain them, and he often preached on the common. On the Lord's day he preached for Dr. Colman. Ministers and people were deeply affected. Dr. Colman observed, "it was the happiest day he ever saw." He preached also at Cambridge, Marblehead, Ipswich, Newbury, Hampton, York, Portsmouth, Salem and Malden, to numerous congregations; in about a week, he preached sixteen times and rode an hundred and seventy miles. He returned to Boston on the 6th of October. Here the number of his hearers, was exceedingly increased. It was supposed that his hearers, at this last sermon, when he took leave of the town, were not less than twenty thousand.

The revival which had been in Connecticut, and various other places in the country, had not reached Boston, until after Mr. Whitfield's arrival. The ministers of the town had appointed lectures, and taken much pains to call up the attention of the people to the vast concerns of eternity, but they were very unsuccessful; the lectures were so thinly attended that they were greatly discouraged. Mr. Whitfield took notice of it, and pressed the people to reform, and through his instrumentality, there was a remarkable alteration. The congregations became full and solemn, and the people flowed unto the house of the Lord.

The people now wanted to hear more preaching than was common. In consideration of this, public notice was given, that there would be a lecture on the Tuesday evening, weekly. It was the first stated evening lecture, ever appointed in that part of New England. When the evening came the house appeared no less crowded than if Mr. Whitfield had been there. Dr. Coleman preached an animating sermon. from Isaiah lx. 8. Who are these that fly as a cloud and as the doves to their windows? Thus he began:—

"It is a pleasant and wondrous thing, to see souls flying unto Jesus Christ, to the means of grace and salvation, which he has ordained and sanctified, and into the church. If this were not the proper and natural sense of the prophet's words, I would not have chosen them for the opening of the present lecture.

"Our dear people, your ministers have with pleasure seen you in the weeks past old and young, parents and children, masters and servants, high and low, rich and poor together, gathering and passing as clouds in our streets, and as doves on the wing, in flocks flying to the doors and windows of our places of worship; and hovering about the same, those that could not get in.

"The fame of a singular, fervent and holy youth, and extraordinary servant and minister of Jesus Christ, who makes his angels spirits and his ministers a flame of fire, had prepared you for his visit; and with rapid expectations, we received him, even as an angel of God, for Jesus' sake, as the apostle St. Paul was received by the churches at Galatia.

"God gave him a wonderful manner of entrance among us, as in other places before us, among the brethren of our denomination: and we were sometimes melted together in tears, ministers and people, parents and children, under the commanding address of love to his Saviour and our souls. We led you with visible pleasure in our faces, to the solemn and great assemblies; and looked on you there with uncommon regards to the servant of Christ, for the truth's sake that dwelleth in him, and the love of the Spirit filling him and reigning in his ministrations to us.

"And now, our beloved brethren and sisters, you and your children, we are going to prove, confirm and increase by the will of God, the seeming good dispositions begun or revived in you, toward Christ and his word, in a just, reasonable, and pious care and solicitude for your salvation.

"Mr. Whitfield, once and again, in his admonitions to you, and also, in his fervent, righteous and effectual prayers for you, by the will of God, led you into the trial and proof of yourselves, whether, when he was gone from us you would better attend on the ministry of your own pastors, both on Sabbaths and lectures? For he had heard, and it was too true, that there had been a great defect in that point among you, before he came. Some of your ministers, therefore, now make a new tender of themselves to you, in the fear and love of God, in this new lecture for the service of your souls, if you will encourage them by a like attendance on it as we have lately seen you give to the word preached.

"We preach the same Christ, the same doctrines of grace according to godliness, with the same gospel motives and arguments, applications to conscience, and supplications to God for you," &c. &c.

This was the beginning of the most extraordinary revival of religion ever experienced in Boston or in that part of New England. The religious concern continued and increased all winter. Hundreds of people flocked to their ministers for instruction and comfort under spiritual troubles. Never had they experienced any thing to be compared with it.

SELF EMANCIPATION.

AN EXTRACT FROM SCHOOLCRAFT'S TRAVELS.

We lay it down as a principle, that whatever a slave earns above the full cost of his maintenance, is procured by the alternate effect of stripes and rewards, operating through a system of judicious tasks. And we think it further capable of demonstration that more labour is to be gained by the latter method than by the former. The excitement of a spirit of industry, by allowing the blacks a portion of time to themselves —by giving them work to perform, if they choose, and paying them for it the moment it is finished, is no less profitable to the master than to the slave. It also ensures the punctual performance of their daily tasks, as they do not begin to work for themselves until they have finished what their duty requires to their master. To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on every well conducted plantation in America; —to render the former as little onerous to the slave as may be, and to make the latter a bare equivalent for the work performed; and to fund the avails of this extra labour in such a manner, as to make it applicable to the purchase of the slave's freedom, is, as we think, the important desideratum in the emancipation of the blacks.

We will illustrate our views by the following proposition: Every profitable slave, under the strong excitement of a money reward will complete his task, one, two, three, or four hours before the usual time of quitting the field or the work-shop. Let him receive a proper compensation for this extra work. But lest he should make an improper use of the money, or spend it in riotous or luxurous living, let every planter establish a Saving Institution, Plantation Bank, or Depository, for the express use of his slaves, in which two thirds of the avails of all extra labour shall be deposited by the slaves at proper times; and let it be optional with him to fund the remaining third or to receive in checks on a plantation store, —which checks shall have no currency off the limits of the estate. In this way more work will be done than it is possible in the ordinary mode to procure, and the produce of the plantation, the work-shop or the mine, will be enhanced in a ratio corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the noble pleasure of promoting the happiness and emancipation of his bondmen, has, at the same time, the additional satisfaction of knowing that he is pursuing the very best means for improving his own fortune.

We will suppose such a slave as we have been considering, to be worth in the present depressed state of commerce, six hundred dollars. When his earnings deposited in bank, amount to one hundred dollars, he shall have the whole of *Monday* free from task, to work entirely for himself. He then has two days in a week, including the Sabbath, at his own disposal;—this will enable him more rapidly to acquire, by voluntary labour, the second hundred dollars, with which he purchases *Tuesday*. He has now three days, two of which are working days at his own command, and with these two days he purchases *Wednesday*, and so on, in a progressive ratio, until the whole six days are his own, and he is free! He will enter society with habits of industry and temperance, which are calculated to render him a valuable citizen; and we will venture to assert, that any slave, who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to, the enjoyment of civil liberty.

Religious Intelligence.

AMERICAN BOARD OF COMMISSIONERS.

The Annual Meeting of the American Board of Commissioners for Foreign Missions, took place on the 21st ult. at Northampton, Mass.

"Besides its usual business, (says the N. Y. R. Chronicle) the Board had before them a proposition, from the Directors of the United Foreign Missionary Society, for a union, of that Society with the American Board. The proposals of the Directors were that the American Board retain its organization, and continue its operations by the aid of the associated churches. They also propose to deliver to the Board the care of their stations, their funds and property, with their debts and liabilities.

"After considerable inquiry, and some discussion, the Board voted unanimously, that they believed a union to be practicable and expedient, and a committee was appointed to report the terms of agreement. They will now require the sanction of the Directors and Society in this city, before the plan can go into full operation."

We look upon this union, which will doubtless be consummated, as an important event; inasmuch as it will lessen contingent expenses, bring the united wisdom and intelligence of both societies together, and secure a more entire and extensive co-operation of measures. But the evidence it gives of the lessening of sectarian distinctions and prejudices among evangelical denominations is truly cheering. Such an event as this, could not have been attempted a few years ago, with the least success. To say nothing of the differences that have existed between the Congregationalists, Presbyterians and Dutch Reformed Churches, respecting questions of discipline, &c. the different *systematic views* of theology, *some* of which, at least, can have had no other than a verbal origin, would have prevented that heart-cheering and cordial co-operation, which should always distinguish the friends of the Redeemer. Let *real* christians, however, be frequently brought into close contact, and such an interchange of feeling and sentiment will take place, as gradually to undermine prejudice and strengthen the bonds of fraternal affection. And if the national Bible Society, as all will acknowledge, has been a powerful instrument in promoting this desired result, what may we not hope from the influence of the other national institutions which have recently arisen; and, especially from the one now in contemplation? The eventual danger may be perhaps, that important views of doctrine will receive too little attention; but, at present, there seems little to fear from this quarter.

The subject of the Cornwall school also excited considerable discussion on the above occasion. Mr. Evarts, the Corresponding Secretary, submitted the resolution "*that it was inexpedient to continue the Foreign Mission School at Cornwall.*" The principal reasons assigned were, that the institution was attended with great expense;—that the time had arrived when the same kind of instruction could be carried on to better advantage at the several stations in the midst of heathen countries; and that the demand for instruction in the higher branches would constantly be increasing.—Among the arguments offered in reply, (as we learn verbally,) was one drawn from the high character of the beneficiaries of the Cornwall school; and the great and commanding influence that these beneficiaries would be able to exert in their respective nations. This led to the question of mixed marriages, which we are happy to learn, was not taken in such serious part, as some of the proceedings we formerly alluded to, might have led us to anticipate.—The subject was finally disposed of as follows:

"A committee consisting of Hon. John Hooker, of Springfield, Jeremiah Evarts, Esq. of Boston, and Rev. Dr. Chapin of Wethersfield Conn. were appointed to consider the subject, and report to the Prudential Committee, who are authorized to act definitely."

SANDWICH ISLANDS.

Extract of a letter from the Rev. Mr. Bingham, to his friend in Boston, dated Nov. 29th, 1824.

"PRAYING CHIEFS.

"Among those of the natives who pray to Jehovah, we are happy to number, at least, fifteen chiefs, whose influence may be expected to be extensive and salutary; some of whom give pleasing evidence of decided christian character, and they are among the highest chiefs of the nation, as were Keopuolani and Taumuaii, who, it is believed, have entered their heavenly rest.

"TRIAL IN A CASE OF ADULTERY.

"Not long since I was much gratified with the conduct of Opiia as a judge, just after she had listened with interest to a sermon which I preached from the words of Christ to the adulteress,—"Go and sin no more." Opiia was the wife of the late Tamehameha, and is now the highest chief present at this place. The case to which I allude, was that of an aggrieved husband, whose wife chose to leave him for the sake of another man. The three persons were brought before Opiia, attended by their friends, and surrounded by a crowd of spectators. The young woman and her paramour were seated in the midst with downcast eyes, and the lawful husband a little behind them with open countenance. The cause being opened and the general facts made known, some remarks on its merits were made by several elderly women in favour of the rights of the aggrieved husband. The judge then put the question directly to the wife, "What is your desire, or choice?" She replied with an air of confidence, "My desire is to the kane hou, (the new husband.) The judge replied with becoming expression of tone and manner,—"That is exceedingly wicked." The young wife dropped her eyes upon the ground, and twisted a small rush with her fingers. Her paramour wept, and soon left the circle. After a pause, the judge continued,—"Go return with your lawful husband, and if you forsake him, I will put you in irons." Some of the spectators held up their arms with their wrists joined together, to show how she would look in handcuffs. The husband, after a little pause, rose with apparent satisfaction in the decision, and giving his wife a call, left the court; when she with some reluctance followed. In ten minutes the paramour or new husband returned, with money in his hand as a bribe, and addressing Opiia, said, "this is for the benefit of the chief," (or judge.) Scarcely had he finished his words, when he was again confounded by her declaration, "I desire not your money," pronounced with a decision, and unbending adherence to principle, and a sort of indignation which have been seldom known in the Sandwich Islands on the presentation of a bribe. One of the elderly women told him not to imagine that adultery would be sanctioned. He retired. Opiia immediately said to me, "He thought I wanted money, and that he could buy me off the woman."

"I could not but commend her for the decided ground she had taken to oppose one of the greatest evils of the land. And I earnestly desire that the excellent spirit which I think she manifests may diffuse itself through the nation, and that the chiefs of the nation may become as distinguished as reformers, as they have been as warriors and patrons of iniquity."

H.

BURMAN MISSION.

Extract of a letter from the Rev. G. H. Hough, now at Serampore, in Bengal, to his father in Concord, (N. H.) dated April 19, 1825.

From Mr. and Mrs. Judson, and Dr. Price, I have heard nothing for fourteen months. If they have not perished by violence, I fear they have from other causes, as they have been shut out from all communication with us, and we with them, and therefore they could not have had the pecuniary means of subsistence. The war is carried on with persevering vigor by the British, who are almost constantly successful, and who are pushing their way onward towards Ava, where I think it possible they may arrive in May or June. But yet, as to the termination of the war, we can form no opinion—one year may put a period to it; at least I hope so. Rangoon has still a garrison, though a few of the Burmans have returned, and found protection under the British flag. Parties of Burmans, however, are lurking round the Suburbs, and commit acts of violence whenever they have an opportunity."

From the Recorder and Telegraph.

BOSTON MONTHLY CONCERT.

A considerable portion of the evening was taken up by the Rev. Strong E. Dwight, in describing the moral and religious condition of France. He remarked that a stranger on landing in France, might easily travel through the country without discovering there was a Protestant Church in the kingdom; but on farther information he would find at least a remnant of piety existing in different places; though subject to many inconveniences and of popery. ments from the general prevalence embarrass-

In Paris there are four places, where public worship is held on the Sabbath in the English language; 1. The Chapel of the British Ambassador, where the Chaplain of the embassy preaches every Sabbath morning.—2. The French Protestant Church in Rue St. Honora, in which the same gentleman officiates in the afternoon.—3. The American church; so called because an American resident in Paris (who has since returned to this country) procured, through the medium of Mr. Gallatin, our minister at the French Court, the consent of the government for its establishment. It is a small circular hall in the upper story of the church last mentioned. The present minister is the Rev. Mark Wilks, a most valuable and pious man; yet so numerous and pressing are his engagements as agent of the English Continental Society, &c. that he is able to devote but a small portion of his time to pastoral duties. Being absent when Mr. D. attended, the congregation was small including but few Americans, the others being English dissenters.—4. The fourth place of worship in English, is in the Chateau Marboeuf in the Champs Elysees, a building purchased by the Rev. Lewis Way at the expense of £10,000 sterling. Mr. Way is possessed of a very large fortune, and is a man eminently devoted to the prosperity of religion. He himself opened this place of worship, and preached there regularly until his health failed which was sometime in the month of May last. When Mr. D. attended, the house was filled; almost all the hearers being English residents in Paris, of which description there are said to be usually not less than 20,000.

Of French Protestant churches in Paris—either Reformed or Lutheran—there are four or five. Some of the clergy, who formerly embraced Unitarian sentiments, appear to have renounced them. Yet their preaching even now, is not always remarkably discriminating. Among other things, the long contest with popery seems to have had an unfavourable influence. Those however, who have witnessed the progress of evangelical religion in that metropolis are greatly encouraged; and Mr. D. was assured by Rev. Mr. Wilks and other clergymen, that nothing was wanting but houses of worship and faithful ministers, to induce many thousands of people to unite themselves to Protestant congregations. The existing churches for French Protestants are very much crowded. A French Bible Society. Missionary Society, and Tract Society, are strange names—yet such Societies have recently been formed, and are every year gaining strength.

There is also in Paris a Theological Institution, under the charge of the Rev. Professor Galland, a man of high attainments and great excellence, who was called to that station from his pastoral labours in Berne. Two or three Professors are connected with him in the management of the Institution all of whom are regarded as men of piety. The students of whom there is a considerable number, are generally poor, and aided by the liberality of English Christians. The character of these young men is excellent.

Though France is a Catholic country, yet, with the exception of a few periods of short duration in the sixteenth and seventeenth centuries, dissent from the established religion has not been wholly prevented, as it has been in Spain and Italy.

The late emperor tho' he established the Catholic Church, was an avowed enemy to religious persecution, & a decided friend to the Protestant church, to which he gave many important privileges. As such, his memory is cherished with gratitude by all the Protestants of France.

The present king is far less favourable to the Protestant religion than his predecessor. He has been through life, an open profligate, and most notorious libertine; and now, to make his peace with the Church and with heaven, he has commenced the furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

A law was enacted last winter, professedly *to prevent sacrilege*; the purport of which is, that if any individual, in passing a statue of the Virgin Mary, shall treat it with disrespect (without specifying what the disrespect is) he shall be liable to lose his right hand—or, as the case may be, his life. While this law was under debate, a Protestant peer, from the south of France, waited on the king and told him that if the bill should pass, and an attempt were made to enforce it, it would produce an insurrection in that part of the kingdom: and earnestly besought that it might not be sanctioned by the throne. The king told him he should have gone with his complaint to the minister of religion. He replied he had done so and because his application was rejected there he now appealed to his majesty. The king is said to have turned on his heel with the declaration. "You know Sir, there is no salvation out of the Catholic church.

Another law was enacted, in the course of the same session, that marriages should be solemnized, not only before a magistrate, but subsequently before the clergyman to whose parish the parties belonged. The object was to compel all who were not already avowed Protestants, to declare themselves Catholics. Quite different however has been the result; as a large proportion of such persons, indignant at the course pursued, have declared themselves Protestants. Yet from such accessions as these it is obvious that the cause of truth is rather weakened than confirmed; and in this view the subject is regarded by intelligent Christians in France.

Far the larger number of the Protestants are in the South of France. There they have many large congregations, furnished with respectable clergymen, and in many of the departments constitute the majority of the population. Since the persecutions of 1815, they have increased very rapidly in that part of the kingdom. They are very numerous also on the borders of Switzerland, and on the Rhine; in the two Departments of the Upper and Lower Rhine, far more so than the Catholics. There the Lutheran clergy are more numerous than those of the reformed Church; and too many of both have imbibed the Unitarianism and Neologism of Germany, with effects equally undesirable upon the religious character of the people.

The Bible is very rarely to be found in France either in families or booksellers' shops. Except in the few shops kept by Protestants, it is not for sale in Paris. The Catholics are, almost without exception, extremely ignorant of its contents. It is indeed very rare to find either a layman or a clergyman of this denomination, who appears to have any knowledge of it except what is derived from a compilation often to be met with, made up of extracts from the histories of the Old and New Testaments, the Apocrypha, and the lives of the saints.

The number of Protestants in France, were estimated in 1807 at two millions; and probably now amounts to 2,500,000, or 3,000,000, scattered extensively throughout the kingdom. This dispersion, if they can be united, will give them far greater influence. And many circumstances now conspire to promote union and co-operation—particularly the persecutions of the government, the liberty of the press, the establishment of a Bible Society, a Tract Society, a Missionary Society, and the Theological Seminary at Paris.

Navy Chaplains.—One among the many benefits that would probably flow from the organization of a National Seamen's Friend Society, would be the influence it might exert in the appointment of evangelical and enlightened clergymen, as chaplains in the Navy. We are informed, and we blush to say it, that our navy has long employed, and does now employ, chaplains who are not men of God. It is a fact that remonstrances have been made on the subject by Seamen, who complain, that in the course of long voyages on board our national ships, they never have heard from these *faithful* stewards of God's mysteries, a single word of religious instruction! How is religion scandalized by such conduct? The British supply their public vessels with pious chaplains, who care for the souls of their fellow men, and the consequences are seen in a greatly increased number of godly-minded sailors.

REVIVALS.

From the Family Visitor.

REVIVALS IN THE WEST

We have just received a letter from Rev. Mr. Ewing, dated Cooper Co. Missouri, Aug. 6, 1825, stating that God has graciously remembered Zion in various parts of that state, and in the Territory of Arkansas. The following is an extract:—

There has been, recently a gracious outpouring of the Holy Spirit in my neighbourhood. There had previously to last June, a considerable deadness prevailed among God's people for several months—a few only, seemed to lay the state of Zion to heart —those few however, were incessant at the throne of Grace—refusing to be comforted unless God would graciously work for the salvation of sinners. During a communion season which occasion continued four days and nights, the Lord, in his sovereign unmerited mercy answered the cries of his people. There were about twenty-six souls made a creditable profession of faith, and rejoiced in Christ Jesus. Many others were wounded to the heart, and God's preachers and people much encouraged. But what is somewhat singular and remarkable, in this work, is, that by far the greater part of the subjects were from *eight* to *fifteen* years old. They were however, the children of godly parents, and they were early dedicated to God in the holy ordinance of baptism—they were the subjects of many prayers offered by parents and the Church in the name of Jesus, and the God of Abraham remembered his covenant, he saw the *mark* of that covenant, he heard and graciously answered prayer. I am now acquainted with several families whose *whole households* are professors of religion, and give good evidence that they are born of God. If religious parents were less straitened in themselves, and had more faith in the promising God of Abraham, and would look *now*, or so soon as their children are capable of discerning between good & evil, to have their prayers, their hopes &c. answered and realized, I doubt not, but we would oftner hear of whole families embracing the religion of Jesus—and then indeed their houses would be little Bethels where God would delight to dwell—then it would be sweet work indeed, to bow around the family altar and offer morning and evening sacrifice in the name of our great high priest.

God is working gloriously in various parts of this state, i. e. he is convicting and converting many precious souls. Also in Arkansas. A young missionary who went from this neighbourhood to ride a few months in that Territory, writes to me under date, June 22d, thus—"I have attended some precious meetings in Missouri, for which I thank God, but there was one at which, were the most *visible* display of *sovereign* grace that ever I witnessed. Although, there were but comparatively few people that attended the meeting, there were *thirty-two* professed to find Christ precious to their souls."

WESTERN RECORDER.

UTICA, TUESDAY, OCTOBER 18, 1825.

RELIGION AND POLITICS, NO. VIII.

"What has Religion to do with Politics!"

We have already seen that party politics may assume such a character as to render it the duty of every Christian to embark in them to the utmost extent; and that they actually did assume such a character during the period of our revolutionary struggle. But unhappily, after the affairs of the nation became finally settled, and a general feeling of security began to prevail, party politics began to assume a very different character. The fervours of *disinterested* patriotism gave place to a desire for the distinctions and emoluments of office. Public danger had to a great extent created a unanimity of views, feelings and apprehensions, even where there was some difference of opinion as to measures; but when the danger was past, and the interests of the republic were felt to be established on a firm basis; men found themselves at leisure to prosecute measures of individual enterprise. Those who from motives of mere selfishness were opposed to each others elevation to office, were at first found to take sides in relation to some system of national policy. Discussions were warm and animated; and there was the appearance of much zeal and sincerity in them. Yet even then, it was easy to see that individual and sectional jealousies, were among the strong causes of excitement. Choice spirits there were, who seemed for a time to check the coming degeneracy—who could see danger in the public security; and ruin, as the eventual result of the hollow-hearted and corrupt management of the times. Their monitory voice however, was not long heeded. A general feeling of security soon pervaded all ranks of the nation: and since that period, private interest, party jealousy, and sectional intrigue, under whatever names they might mask themselves, have taken the place of sincere patriotism.

Every individual had once a personal share in the public welfare of the nation. The nation however, has become established; she has riches and honours in inexhaustible abundance. Her prosperity, it should seem, can never again be brought into jeopardy. She has at length

nothing to fear from intrigue and corruption. Political hypocrisy and duplicity can never harm her. She has no interests that can be prejudiced even by the intrigues of unprincipled demagogues; all have an equal right to share in her honours, and to participate in her bounties; and though there might occasionally be some trifling danger, yet the good sense of community, fast asleep as it is, and subject to every possible species of impositions, shall suffice to prevent the threatening evils. "There must be parties too," it is said "therefore, let us make them and control them for an *exclusive* purpose." Parties formed with an honest reference to the national weal, have a tendency to bring about an eventual unanimity of measures, feelings and principles; parties of every description, therefore, are to be encouraged and promoted, though their express object should be to set up the claims of an *exclusive interest and* CREATE SERIOUS DIVISIONS in the nation. Union is indispensable to national existence. Men, however, will reason and think differently about the same subjects; and they are soonest brought to co-operate, where both sides of a question have been thoroughly discussed. Yet parties it should seem can never prove, prejudicial, even by creating *divisions* instead of healing them; or by *destroying* the general tone of *unanimity*. But what does it signify if parties are mischievous? Men must have offices and emoluments. *Therefore* it is that they *must* differ or *pretend* to differ in principles. And what if it should fairly come to this, that parties are nothing but combinations for the express purpose of seeking or even *demanding* appointments? And what if a lying spirit should be purposely sent abroad to traduce the best of men, and commend the worst, as often as self-interest seems to require it? And that every species of detraction should be forged up and placed into the hands of special emissaries, whose sole business should be to so deceive and dupe the people as to be able to lead them at will? All this has been often done; but what then? No danger! "Every thing is fair in politics," "No body *looks* for honesty or disinterestedness in political affairs." Let the tide of deceitfulness roll onward; the interests of the nation are quite safe; or if not entirely so, they are comparatively of little consequence.

We cannot proceed with these crudities. But how mischievous, as well as ridiculous, do these leading views & principles of our *thorough-going* politicians of modern times appear when thus furnished, with a plain and intelligible English translation. These *leading worthies* of the day have not introduced a *new dialect* for their purpose; it has been more for their interest to affix new definitions to old terms. Patriotism and party spirit—argument and sophistry—information and surmise—just accusation and detraction—candour and duplicity,—are among the modern synonymes of the political vocabulary; and, as for honesty and integrity—the words have become quite obsolete.

It is needless to add that in the midst of this degeneracy, which is confined to *no one* party rank or condition of men; there is still discoverable a redeeming spirit whose latent energies if once kindled and applied to the combustibles above alluded to would reduce them to ashes. Many worthy, reputable, patriotic, honest and influential men are still to be found in *every party*. Let them by every lawful, prudent and honourable means, defend their ground from the intrigues of the unprincipled; and let every good citizen, and good christian unite in their support; and the work of reformation will have been fairly begun.

Theological Seminaries.—A writer in a late number of the Philadelphian, after alluding to the increasing number and the rising importance of these institutions, proceeds to suggest, without intending the least reflection on any existing regulations, a general plan, by the adoption of which, the health and bodily vigour of the students would be greatly improved: and to illustrate the importance of his subject, he says, that while the "studies of law and medicine require as close mental application as the study of divinity, it is yet believed that the number of consumptive and hepatic cases among the members of the medical and law profession combined, does not equal that of the clerical profession alone."

How this fact may be, we are not able to say: but if the statement is true, it is high time to look for some preventative of the evil: or if, indeed, it should prove to be somewhat exaggerated, there is abundant reason to desire that something may be done to lessen the number of those broken constitutions which are the result of long and incessant mental application, unattended with the advantage of bodily exercise. *Speaking* cannot, in general, be the cause of weak lungs among our clergy, as is often supposed; for *uneducated* ministers, who are in the constant practice of itinerating, uniformly speak longer, and louder, and oftener than their more sedentary brethren are in the habit of doing; and we may say even more than this, of the members of the law profession, many of whom will speak as occasion requires, from two to three and four hours with entire impunity. The fact is, that eight or nine years of incessant study, unattended with frequent and bodily exercise, is but a poor preparative for the sedentary occupation which a clergyman pursues in after life. Continual mental exertions necessarily debilitate the body; and a debilitated body in its turn retards the energies of the mind: until study becomes a most laborious and destructive employment. If the student, when finally dismissed from his class, and ushered into the world, can give himself vigorous exercise as in the practice of medicine, or can find hours of leisure and relaxation, as in the practice of law, he may succeed perhaps in re-establishing his health and regaining the energies of a shattered constitution. But the young student of divinity can seldom do this. He feels the worth of time, the preciousness of souls, the vast extent of the spiritual harvest, and the extreme scarcity of labourers. His labours, though great and incessant, are chiefly sedentary. He must furnish himself with a stock of sermons—must always be prepared to bring beaten oil into the sanctuary; and even his parochial duties have more or less of a sedentary character attached to them. And what is still more to be regretted in this sacrifice of health, is, that, for the most part, it falls heaviest on those who are the best students, and the most devoted christians.

There are many difficultios to be overcome, in providing against this great evil. Our seminaries are young, and but poorly endowed. Libraries, and professorships, and scholarships, and funds for beneficiaries are quite too limited. Yet whether some small portion of the funds which are usually applied to these purposes, might not, with strict propriety, be devoted to an object which has in view the preservation of the health of the students, is, in our view, a question of serious moment.

The plan proposed by the writer above alluded to, is the same which has frequently occurred to us. Let a farm be purchased in the immediate vicinity of the Seminary, & put into the hands of an able and intelligent agriculturalist; and he may easily so manage as to afford a sufficient quantity of health-giving exercise to the students; and add something also from the avails of this labour to the funds of the Seminary. As to the last particular, *at least*, we speak advisedly, as our knowledge has, in part, been derived through personal experience in former years. The plan here proposed has been some time in agitation, in connexion with the location of the Western Theological Seminary; and, *for ourselves*—we should certainly look upon it, as an object of sufficient importance to claim the attention of the benevolent in the Western District of this state, in behalf of the rising Seminary at Auburn.

Cause of Seamen.—A late number of the Mariners' Magazine, mentions that *one hundred and fourteen* respectable Captains and mates of vessels, belonging to the city of New-York, have expressed their approbation of the contemplated National Seamen's Society, and their hope that nothing will prevent it from going into operation.

Domestic Missionaries.—We mentioned a week or two since, that several of the Andover students were about to be ordained as missionaries to the Western States. The ordination took place at Boston agreeably to previous arrangements; Rev. Mr. Bruen of New-York preached the sermon, and Rev. Mr. Cox from the same city gave the charge. The gentlemen ordained were Messrs. Augustus Pomeroy, Luke G. Bingham, Lucius Allen, and John M. Ellis.

Rev. Doct. M'Dowell.—We learn from the N. Y. Religious Chronicle, that this gentleman has accepted of a second call, to become pastor of the first Presbyterian Church in that city,—subject to the decision of the Presbytery.

Doctor Cumming.—This gentleman has been dismissed from the charge of the Presbyterian Church in Vanderwater street, and Rev. Mr. M'Lelland, of Dickinson College, and formerly from New-York, has been chosen to succeed him.

A New Synagogue.—The N. Y. Religious Chronicle says, that "the Jewish residents of that city, have resolved to erect another synagogue, and that measures are taking for the accomplishment of the design." So we see that they are not in haste to follow their new self-appointed Governor and Judge, M. M. Noah, to the city of Ararat.

Tract distribution.—We have recently received an interesting letter on the subject of a new method of tract distribution, which we should hope might be extensively adopted. The method is perfectly simple, and is readily carried into effect, as will sufficiently appear from the following extract.

"I cannot help communicating to you something in relation to the measure which has been taken to supply every family in the parish with tracts. Within a few weeks the subject has been freely talked of; and last Sabbath information was given that one fortnight from that day, a collection would be taken up and the money procured would be expended for a quantity of tracts, which, when procured, should be placed on the communion table, that every member of the congregation might take home with him one tract, and read it and return it the Sabbath following and exchange it for another. I mention this, that you may communicate something on this point, in your useful paper, that others may be influenced to 'go and do likewise.'"

POLITICAL.

DOMESTIC.

Mobile.—The sickness at this place it appears has entirely abated.

M'Fingal.—The Buffalo Journal says Judge TRUMBULL, author of "M'Fingal," arrived in that village, on Saturday last, and yesterday took passage in the Steam Brig Superior, for Detroit. He goes to spend the evening of his life with his son-in-law, who at present resides in Michigan.

A good petition.—It is in contemplation in Hampshire county, Ms. to send out a circular to each town in the county, for the purpose of obtaining signatures to a petition to Congress, to lay a duty on the distillers of domestic spirits, and an additional duty on the importers of foreign spirits.

Arrival from England.—The ship Canada, Capt. Rogers, arrived at New York, on wednesday evening last, from Liverpool, with papers to the 1st September. Among her passengers are the Rt. Rev. Bishop Hobart, and Ann Braithwaite, a celebrated preacher belonging to the Society of Friends.

The reception of the Bishop, after his long absence, was such as at once to gratify his feelings, and testify the heart-felt satisfaction of his people at his return, with improved health and it is to be hoped with a renovated constitution.

By a late census it appears that the village of Buffalo contains 5,131 inhabitants.

The Season.—Papers from the eastward mention the uncommon pleasantness of the season.—The following is from a Boston paper.

New Spring.—The Æsculus, (Horse Chesnut) trees, which a few weeks ago were shorn of their leaves, have within a few days been clothed with fresh foliage, put forth their blossoms, and in some instances shown the formation of new nuts. The apple trees, we learn, are again in bloom in several places, and a correspondent informs us that he yesterday saw the *Syringa* (lilac) in full blossom. Since the rain on Tuesday, the weather has been uncommonly pleasant.

FOREIGN.

Cape Mesurado.—It appears from a recent arrival at New York, that the account of the deplorable sickness at the colony of Monrovia is wholly untrue. The colonists were in good health, and in prosperous circumstances.

Greece.—The latest accounts from Greece are less favourable than might have been anticipated. It is now stated that "Ibrahim Pacha, so far from being captured, is at the head of a numerous and well disciplined army, carrying every thing before him." We hope this will not prove true. If it does, perhaps England may venture to interfere.

The Duke of Wellington had returned to England in the Medusa packet from Boulogne. It was said that his visit to Paris, was connected with the affairs of Greece; and that France would allow England to act as she pleased towards Greece, and even if necessary, unite with her in opposition to the views of Russia and Austria.

Two comets were visible in Europe.

Spain.—It is stated that a battalion of one of the Swiss regiments had been added to strengthen the garrison at St. Ildefonso, in consequence of the discovery of a plot to assassinate the minister, M. Zea; and that an extraordinary council of state was summoned for the 17th, when many pressing and important affairs would be discussed.

The great London and Portsmouth ship canal is to be undertaken. The expense is calculated at £1,000,000. It is intended to be navigable for line of battle ships, and the largest Indiamen by aid of steam vessels will be able to perform the passage from London to Spithead in 12 hours.

It is stated in some of the French opposition papers that one of the projects of prince Metternich who from his influence in the counsels of the Holy Alliance, is styled the Prime minister of Europe, is to give a king to the Greeks. The candidates named for this station are the prince of Carignan, of Sardinia, who was engaged in the late short war in Spain; the son of the ex-king of Sweden; and prince Leopold of Saxe Coburg, husband of the late princess Charlotte of England.

On the 11th of July a fire broke out at Constantinople, and destroyed the palace of the Pacha of Salonichi.

Invasion of Cuba contemplated.—A gentleman who has recently arrived at New Orleans from Mexico, states that the Mexican goverement had already collected 3,500 troops near Campeachy, and that 10,000 more were daily expected to reach the same place; the whole destined for the invasion of Cuba. To secure a decided superiority of the Mexican flag in the gulf, besides the frigates and sloops of war building in New-York, and at other places, the Asia, 74, surrendered at Acapulco, last April, has been put under the command of Capt. Cochrane, and ordered round to this quarter.

LITERARY.

ANDOVER THEOLOGICAL SEMINARY.

The anniversary of the Theological Seminary at Andover, Ms. was celebrated on Wednesday of last week.

Dissertations in *Sacred Literature* were offered by Messrs. A. B. Church of Ms.; J. Stow of N. H.; S. Kingsbury of Ms.; D. Merrill of Vt.; J. W. Wheelwright of Ms.; W. Gale of N. H.; J. M. Ellis of N. H.; H. Hood of Vt. and N. Barker of Me.

Dissertations in *Christian Theology* were offered by Messrs. A. Adams of N. H.; C. Boyter of Pa.; N. Cobb of Ms.; J. Tucker of Ms.; I. Rogers of Ms.; D. Fitz of N. H.; R. C. Hand of Vt.; C. Stone of N. H.; J. Malthy of Ct.

Dissertations in *Sacred Rhetoric* were offered by Messrs. M. B. Church of Ms.; L. Field of Ms.; R. Shaw of Vt.; M. G. Grosvenor of Ms.; J. Little of N. H.; A. Pomroy of Ms.; L. G. Bingham of Vt.; J. Todd of Ct., and G. Howe of Pa.

Dissertations in *Ecclesiastical History* were offered by Messrs. A. Foster of N. H.; L. Alden of Ms.; H. Chamberlin of Vt., and W. Colton of Ct.

The anniversary of the Porter Rhetorical Society was held the day previous. Orations were delivered by the Rev. F. Wayland, and Mr. J. Todd; and a poem by Mr. W. Colton.—*Rel. Chronicle.*

GRADUATES OF PRINCETON COLLEGE.

Nassau Hall reckons among her sons a President of the United States, a Vice-President, a President of the old Congress, two Secretaries of the Navy, one Secretary of the Treasury, two Foreign Ambassadors, one Speaker of the House of Representatives, one Attorney-General of the United States, one Postmaster-General, two Signers of the Declaration of Independence, four Chief Justices, nine Judges of Supreme Courts, fourteen Governors, one Bishop, sixteen Presidents of Colleges and eleven professors.—*Con. Obs.*

GRADUATES OF YALE COLLEGE.

Yale College marks among her sons one Vice-President of the United States, one Secretary of the Treasury, one Secretary of War, one Post Master-General, three Foreign Ambassadors, twenty-four Governors of States, twenty United States Senators, eighty-two Members of Congress, one Chancellor of New-York, forty Judges of Supreme Courts, nineteen Presidents and eighteen Professors of Colleges, three Professors of Theological Schools, five Professors of Medical Institutions; and a long list of eminent and useful divines. Ought not an institution that has sent forth so many distinguished men to be loved and patronized?

The list of eminent men who have been educated at Yale College, it will be seen by a reference to the Triennial Catalogue, might have been much extended by the addition of others equally eminent.—*Journal.*

Professor OLMSTED of the North Carolina University, has accepted the professorship of mathematics and natural philosophy in Yale College.

American Press.—It appears by the Philadelphia Freeman's Journal, that 136 original works, not including periodicals, have issued from the American press, within the last three months, besides 50 volumes re-printed.

Progress of Education in England.—Upwards of thirty *Mechanics' Institutes* have been formed in England in a short period of time. Brougham, Mackintosh, and other distinguished members of Parliament, exert themselves for the extension and advancement of those establishments which are inended for the instruction of the classes of tradesmen and apprentices, not only in the principles of the mechanic arts, but in the various branches of moral science. By the multiplication of them, and the formation of general Colleges in the principal cities besides London, it is expected that a comprehensive and liberal education will be ere long common to the middling as well as the higher and more opulent orders of British society.

[*Nat. Gaz*

Received for the United Foreign Missionary Society, from the ladies of Utica:

Sundry articles of Clothing, estimated at	$162 35
From the children in Mrs. Clark's school.	3 19
From a few ladies in Whitesboro'	8 22
" " " New Hartford,	6 64
From the Ladies' Missionary Society in Stow's Square, a box of Clothing, estimated at	28 11
Total,	$208 51

B. W. THOMAS, Agent.

DEATHS.

At Granby on the first inst. Col. Ichabod Norton, in the 90th year of his age.

Col. Norton was born in Farmington, and resided there until the year 1822. He served as a soldier in the war between France and the then English colonies. He entered the Revolutionary army in 1776 as a Lieutenant, and continued in the service of his country most of the time during that arduous struggle, and was regularly promoted to the office of Major. He held the office of Justice of the Peace for the county of Hartford 33 years; and for several years was a Representative from his native town to the general assembly of Connecticut. He lived and died in a firm belief of the doctrines of the Christian religion, and came to his grave like a shock of corn that is fully ripe in its season.

Wholesale & Retail.

THOMSON & LYMAN,

No. 34, Genesee-street,

TWO Doors below the Post-Office, and opposite the Museum,—are now receiving

Elegant Merino SHAWLS—Thread & Bobbinett Laces & Edgings—Figured, Plain & shaded Levantines & Gros de Naples Silks—Sinchews, Sarsnetts & Florences—Canton camlets for ladies' coats—Black, Green, Olive, Claret, Snuff, Pearl, Blue, Crimson, Scarlet & Drab SILK VELVETS—Black, Blue, Brown & Ombra Plushes—Daisy & Frog Buttons—Pipings & Gimps—An elegant assortment of 1500 pieces Ribbons, among which are superb shaded, feather edged Garnitures, for trimming fall and winter Hats—9 to 20 inch Ostrich Plumes—Camlets—Scotch & Caroline Plaids—Baizes—Flannels—Black, Blue, Mix'd, Oxford do.—Olive & Claret Cloths & Kerseymeres—Lion Skins—Bombazetts, Bombazines, & Rattinetts—250 pieces Calicoes, some splendid Rainbow patterns—Kerseymere & Angola Shawls—960 dozen shell & horn, front & back COMBS—Green Table spreads with borders—one Bale 9 & 10-4 Counterpanes—150 pair 6, 7, 8, 9, 10, 11, & 12-4 Rose Blankets—A new stock of black & white Leghorns, some of which will be sold by the Case only—Cotton Yarn & Batting—together with a general assortment of DRY GOODS, which will be sold wholesale or retail, at the lowest possible prices.

Utica, Oct. 14, 1825. 6w68.

Clinton Academy.

THE next Term of this Institution will commence on Wednesday, the 9th of November. The present term will close on the 2d of the same month, when an examination of the school will take place, and premiums be publicly awarded to such as have made the greatest proficiency in the several branches of literature here pursued. It is expected that some of the officers of the College in the vicinity, as well as the Trustees of the Academy, and other gentlemen of the town will be present on the occasion.

The School is now expected to be permanent. The building has just been thoroughly repaired and fitted up for winter. It is presumed that no other institution of the same nature in the county is possessed of superior local advantages; and as to the discipline and instruction of his pupils, the Preceptor hopes, by devoting himself exclusively to his employment, to merit and obtain a share of the public patronage. Gentlemen from a distance are invited to call and examine for themselves, before they send their sons elsewhere for an education. Tuition from 3 to 4 dollars. Board on reasonable terms.

N. B.—Woodbridge's Geography, and Daboll's Arithmetic used.

ISAAC M. WILLMARTH,
3wp68 PRECEPTOR.

Christian Almanack, for 1826.

THIS valuable tract has been republished from the Boston Edition, by the subscriber, who has the work standing in type, and who will supply orders for any quantity on short notice. Those who take an interest in its sale and circulation, will please to send their orders for them as early as convenient. The price is fixed at six shillings per dozen, from which a discount is made by the publisher, to Tract Societies who purchase by the quantity. It will be recollected that a considerable sum is annually raised from the sale of the Christian Almanack, which is applied to the funds of the American Tract Society. EVERARD PECK.

Rochester, October 1st, 1825.

☞ The above, may also be had at the Book-Stores of Merrell & Hastings, No. 40, and William Williams, No. 60, Genesee-street, Utica.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

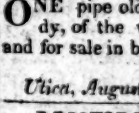
52tf A. HITHCOCK.
Utica, June 28. 83 Genesee-street.

NEW GOODS.

No. 36, Genesee Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. ORET CLARK.

Utica, 13th Sept. 1825. 63



Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 1tfp1w

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday,	at 10 A. M.	Monday	at 10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 16, 1825. 6tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

ebruary 7th, 1825. 1y33

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

THE MANSION OF REST.

talk'd to my flattering heart,
And chid its wild wandering ways;
I charg'd it with folly to part,
And to husband the rest of its days:
I bade it no longer admire
The meteors that Fancy had drest;
I whisper'd 'twas time to retire,
And seek for a *Mansion of Rest*

A Charmer was list'ning the while,
Who caught up the tone of my lay,
"O, come, then," she cried with a smile,
"And I'll show you the place and the way:"
I follow'd the witch to her home,
And vowed to be always her guest:
"Never more," I exclaim'd "will I roam,
"In search of the *Mansion of Rest.*"

But the sweetest of moments will fly;
Not long was my fancy beguil'd
For too soon I confess'd with a sigh,
That the Syren deceiv'd while she smil'd.
Deep, deep, did she stab the repose
Of my trusting and unwary breast,
And the door of each avenue close,
That led to the *Mansion of Rest*

Then friendship entic'd me to stray,
Through the long magic wilds of romance
But I found that she meant to betray,
And shrunk from the sorcerer's glance,
For Experience has taught me to know,
That the soul that reclin'd on her breast,
Might toss on the billows of wo,
And ne'er find the *Mansion of Rest.*

Pleasure's path I determin'd to try,
But Prudence I met in the way,
Conviction flash'd light from her eye,
And appear'd to illumine my day:
She cried—as she show'd me a grave,
With nettles and wild flowers dress'd,
O'er which the dark cypress did wave,
"Behold, there, the *Mansion of Rest.*"

She spoke—and half vanish'd in air,
For she saw mild Religion appear,
With a smile that would banish despair,
And dry up the penitent tear:
Doubts and fears from my bosom were driven,
As pressing the Cross to her breast,
And pointing serenely to Heaven,
She show'd the true *Mansion of Rest.*

We are pleased to learn that the interest of sacred music is gaining at the South, especially in some of the Presbyterian congregations. One of the Presbyterian churches in the city of Richmond, which has for a considerable time been supplied with a good organ and a scientific organist, has recently furnished itself with a large choir; and what is still better—we understand that ladies of high respectability have actively engaged as cultivators, and lent their decided example and influence in the establishment of the choir. If such an example were to be every where followed, the results would be incalculably beneficial. And why should it not? Shall a mere slavish regard to fashion prevent it? Suppose it were unfashionable to *pray* as well as to sing:—but the supposition of such a thing, is monstrous; and we hope, for the credit of the religious institutions of our country, and especially that for the character of the individuals concerned, the time is not far distant when not a person of either sex throughout the country, who believes in the Christian religion, will dare to neglect this important part of Christian worship without being able and willing to render a sufficient excuse.

A distant musical correspondent, whose favours have sometimes appeared in our columns; and who recently proposed a herculean undertaking for our personal consideration, may expect to hear from us, Providence permitting, in a few days. At the present moment we can give no decided answer, either in the affirmative or negative; and will only promise to take the subject into serious consideration, as soon as time will permit.

For the Western Recorder.

PARTICULAR ADAPTATION, NO. V.

There is another difficulty attending the practice of adapting the same tune to different sets of words, which furnishes a very strong argument in favour of particular adaptation. It has been before intimated, that each key, or modulation, has its peculiar property, and that the musician who understands the capabilities of his art, ought to avail himself of it in the production of musical effects. Bombet says of Haydn, that he "possessed an incredible acquaintance with each of the instruments which composed his orchestra. As soon as his imagination supplied him with a passage, a *chord, a single tone,* he immediately saw by what instrument it should be executed, in order to produce the most sonorous and agreeable effects." It is evident therefore, that the character of expression depends in no small degree, upon the acuteness or gravity of tones; and Haydn has created a new era in the science of music, by studying the individual properties of different instruments, and by combining them in such a manner as greatly to increase the effectiveness of the art.

This has its precise parallel in vocal music. "With the musician," says Gardiner, "the human voice is regarded as an instrument; but of all instruments, it has the most powerful effect upon our mind and feelings." Each part of the score, whether the base, air, alto, or tenor, has some valuable property that is not common to the others; and it is by these characteristic and different properties, that the composer is guided in the distribution of parts. The human voice may be considered as having four distinctly marked scales, or degrees—the base, the tenor, alto and treble; the tones of which are different in pitch and quality. There are emotions which can be excited only by the delicate properties of the treble or soprano voice, and others, which require the strong and commanding influence of the tenor or base, and if these peculiar properties are disregarded—if the base, for instance, is made to attempt the execution of passages, which properly belong to female voices, the effect will inevitably become ridiculous. If any one is diposed to doubt on this point, let him witness the exhibitions which daily occur in such congregations as have no choir, where the grum and dissonant mumblings of uncultivated base voices are frequently heard in octaves with the treble; and his scepticism will vanish, and he will be convinced of the truth of the proposition which I have endeavoured to illustrate. That the practice of general adaptation is inconsistent with the principles above advanced, is evident from the fact, that the sentiments indicated by the different stanzas of an individual ode, are so various as to require continued changes in the musical language by which they are expressed: and that these changes are wholly incompatible with such practice cannot be questioned.

In all the highest and most scientific specimens of vocal music, such as oratorios, anthems, &c. (as will hereafter be more fully explained,) it will be seen that the principles here advanced, have been successfully adopted. When it is proposed that a particular passage should, for dramatic purposes, be applied to a solo or duett, the next inquiry is, by whom shall it be expressed? and the decision of this question, as to the distribution of parts, in music of this description, is signified to the performer by directory terms. But where the music is in full score, or where each of the four parts is made to unite with the others in producing a combined effect, the principal melody, which is designated by the terms, '*air*,' '*canto*,' or soprano, is uniformly designed for the soprano or female voice, as best calculated for the general purposes of expression; and in such cases, where dramatic effect is not resorted to, the other parts become mere auxiliaries.

The common "psalm tune," is generally arranged in four parts, and the air or principal melody, should be given to those voices which can render it most effective. That the soprano or female voice, possesses a greater variety of efficient powers; that it is capable of exciting a greater variety of emotions, and that it infinitely excels the tenor, alto, and base, in flexibility is too true to require illustration. Such being the facts, it will be perceived that the female voice is best calculated to overcome the difficulties in expression, incident to the practice of this species of music; and is therefore most capable of conducting the principal melody. In delicate passages, where the intrinsic principles of association depend upon the quality rather than the quantity or pitch of tones, the flexible powers of the female voice become indispensable to musical expression. The "*Pastoral Duett,*" the "*Pastoral Hymn,*" and "*Bradford,*" as published in the Musica Sacra, are of this character; and the exhibition of such strains by the coarse and unmanageable powers of base voices, however well it might merit the appellation of *musical dandy-ism*, could never aspire to the honourable distinction of musical expression. With what propriety then can the principal melody be given to any other than female voices.

Another reason why the '*air*,' should be given exclusively to female voices in plain psalmody, is, the harmony imperiously demands such an arrangement. Our common "psalm tunes," have almost universally been arranged with a view to the practice of giving the air to female voices: and when the pitch of this part is depressed an octave, as will be the fact when it is sung in a tenor voice, it is needless to add, that the entire character of the harmony will be changed. When the chords between the air and base are changed by such an arrangement, they will in many cases become dissonant, as in the case of the perfect chord of the fifth: a change of octaves in the air without a correspondent change in the base, would produce the imperfect chord of the fourth. Such an arrangement, therefore, would be utterly impracticable.

The practice of general adaptation has, under the most favourable circumstances, been liable to many objections; but it has been most grossly abused, and the institution of psalmody has been degraded, almost to a level with the opera or theatre. A considerable portion of the tunes which have been most extensively admired in this country, were originally written for secular subjects; and the intrinsic principles of association, created by the exhibition of such tunes, let them be never so inappropriate, have unhesitatingly been adapted to sacred words. How many churches have been guilty of adapting such tunes as "Auld Lang Syne," "The Indian Philosopher," "Anna's Urn," and even the bacchanalian, "*Drink to me only,*" to the purposes of devotion! If the tunes which have just been mentioned were appropriate to the words for which they were written, they are, notwithstanding the opinion of the venerated Whitfield, that "*the Devil had possessed all the good tunes long enough, and that it was high time to make a better use of them,*" totally unfit for religious purposes; and it would obviously be a much wiser plan to suffer them to remain in the quiet possession of their original owner. Yours, &c.

THETA.

MISCELLANEOUS.

From the Recorder & Telegraph.

LETTERS ON EARLY RISING, *by A. C. Buckland; reprinted from the fifth London Edition; Boston, 12mo. pp.* 237.

These Letters are written with evident marks of haste to the different members of a family. We should hope, however, that they might be the means of effectually arousing some of the slumbering thousands to whom they are applicable. The following interrogatories will meet a ready affirmative from many, who unhappily are wanting in *perseverance* of resolution.

"Let me inquire what have been your feelings, when peculiar circumstances of business, or other sufficiently strong inducements, have led you to rise earlier than usual? Have you not been surprised at your past insensibility, which could suffer you to lose so much valuable time? Have you not despised yourself for having yielded to what is generally called an *indulgence*, but which you have found to be a complete obstacle to the most exquisite of all indulgences? Have you not, in spite of your recollections of past habits, experienced something like a sentiment of contempt for those who were still immured in sleep, instead of exerting the faculties nature had bestowed on them?—who were "toss'd in a sea of dreams," instead of employing their judgments at a time when they were most capable of exercise? Have you not felt the force of the poet's remark,

"'Tis brave to wake lethargic souls among,
To rise surrounded by a sinking throng;"

and, in all the pride of yourself-complacent superiority, pitied from your heart the slaves of sloth, who were too abject even to desire their emancipation from its tyranny?"

The following considerations are addressed to the mistress of a family:

"The activity of mind and body that is felt in the morning, would render your occupations much less irksome than they must often prove at a later period. Those employments which succeeded would be conducted better; for however trifling some of them appear, if they are worth doing at all, they are worth doing well. You would set an example to your servants and domestics, which would produce an effect that entreaty or command could never have obtained. Surely no servant will lie in bed when she knows that her mistress is up and active. A principle of shame must operate with all its force, and render her incapable of self-indulgence, when she is receiving such a pointed practical reproof. You would provide for the casualties of the day; unexpected hindrances would not disarrange your plans; unlooked for interruptions would still leave you much time upon hand. And one great advantage would be the result. The surplus hours, (ah! the surplus hours!! my dear madam, for I must believe that you have affixed a few *mental* marks of exclamation after these words,) would afford an opportunity for intellectual improvement. Your favourite authors would again be read. The pursuits of your earlier years—before the cares of a family and the anxieties of a mother were known, would again be indulged in; and thus would you render yourself even still better qualified than at present for your habitual and delightful employment,—the instruction of your children."

"If you were to talk to them of shortening their existence, by blotting out a certain number of years, or even of months, they would shudder at the thought, and be alarumed at the suggestion."

"Tell your youthful charge that the shore which surrounds their native land, and which has resisted for ages the rude attacks of the boisterous ocean, is composed of *grains* of sand: that the cable which prevents the floating bulwarks of their country from dashing against the rocks that threaten them, consists of single fibres of flax; that the lucid path which circumscribes the heavens, is produced by an assemblage of countless stars; that the largest numbers are formed of units; and that the lengthened space of succeeding ages, which extends from the morning of creation to the present hour, is made up of single moments;—they will thus become real economists of their time; you will render them avaricious, where avarice is no sin; you will make them parsimonious where parsimony is a virtue. Teach them to calculate for themselves. Let them find the sum in hours, to which a minute daily gained will amount. Let their computations prove to them, "that the difference between rising between five and seven o'clock in the morning, for the space of forty years, supposing a person to go to bed at the same hour of the night, is nearly equivalent to the addition of ten years to his life;—and then reverse the question. Propose to them, that instead of gaining ten years, the same period be expunged—that it be given up to sleep and inaction, and you will convince them by the simplest rules of arithmetic, what a treasure may be acquired, and what a loss may be sustained."

The following well authenticated anecdote of a young lady, may afford encouragement to some desponding invalids, and stimulate them to one more vigorous and persevering effort. (From a perusal of the sermon referred to, on Redeeming time from Sleep, we are led to wish that it might be published and extensively circulated as a TRACT.)

"She was reduced to such extreme weakness, as to require assistance in walking across the room; and, imagining so enfeebled a state required a larger portion of sleep, she generally lay eight or nine hours, but in the morning found herself as relaxed and fatigued as at night, and unable to dress, without the relief of resting two or three times. On reading Wesley's sermon on early rising, she was so perfectly convinced of the propriety of the reasoning, that she rose gradually earlier every morning, till she had lessened the time of sleep to six hours; her strength daily increased, and by persevering in this practice, together with cold bathing and moderate exercise, the disorders which had so long afflicted her were removed; and, deeply sensible of the great mental and bodily advantage of early rising, she only regrets that the habit had not been formed at a much earlier period of her life."

For the benefit of students, we quote the following anecdotes of distinguished scholars:

"Bishop Burnet, the author of "The History of his own Times," was an habitual early riser. While he was at college, his father used to arouse him to his studies every morning at four o'clock, and he continued the practice during the remainder of his life. It is to this habit that we are indebted for nearly the whole of the valuable works of Dr. Doddridge; who, notwithstanding his various labours, both as a minister and a tutor, has left us many proofs of his talents as an author. Bishop Jewell regularly rose to study at four. Sir Thomas Moore usually rose at the same early hour, and yet he remarks in his preface to the Utopia, that he had completed that work by stealing time from his sleep and his meals; and he appeared to be so well satisfied of the excellence of the habit, that he represents the Utopians as attending public lectures every morning before day-break.

"Dr. Parkhurst, the philologist, rose regularly at five in summer and winter, and in the latter season made his own fire. It is recorded of John, Lord Hervey, that in those early hours when all around were hushed in sleep, he seized the opportunity of that quiet, as the most favourable season for study, and frequently spent a useful day before others began to enjoy it."

The following is given as Dr. Paley's account of what led him to adopt the resolution of rising uniformly at five o'clock:

"I spent, (said he, when conversing with some of his friends,) I spent the first two years of my undergraduateship happily, but unprofitably. I was constantly in society, where we were not immoral, but idle, and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning, by one of my companions, who stood at my bed-side and said,—'Paley, I have been thinking what a fool you are! I could do nothing, probably, if I were to try, and can afford the life I lead;—you could do every thing, and cannot afford it. I have had no sleep, during the whole night, on account of these reflections, and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society.'"

We make but one quotation more, which is solemnly addressed to such as feel some conviction of past negligence, and some desire to amend.

"Endeavour to impress your mind every night before you go to sleep, with the necessity of rising early on the following morning. Take a cursory review of all the arguments which have been advanced in favour of the practice; of the happy effects which it produces, and the pernicious consequences which result from a contrary line of conduct. Think on the value of the smallest portion of time, the regret occasioned by the recollection of its loss, and the satisfaction experienced by reflections on its improvement:—how consoling the retrospect of minutes won! how sad the remembrance of minutes thrown away! Anticipate the feelings of a death-bed recurrence to the years that are past; divest yourself of the carelessness of health and security; and realize the views of one who is awakened by the pangs of dissolution, and the prospects of eternity; recall the solemn fact to your mind, that time is a talent, of which you must render an exact account, and determine to spend it now, as you would then wish it had been spent. Look back upon the countless hours already lost, and tho' you cannot redeem them, prove that you are not impenitent, by the economical use of those which remain; and accustom yourself to meditate on the probability of your suddenly exchanging mis-spent time, for an eternity which will not be too long to lament its profusion. It is by reflections such at these, that the incitement will continue, and you will soon establish such a regular custom of early rising, that the practice will eventually become habitual, without the necessity of recalling the reasons which led to it."

The following may be new to many of our readers. It gives a lively picture of one of those scenes of distress which are frequent in times of war; but which usually have a tragical termination.

THE DESERTERS.

FOUND AMONG THE PAPERS OF MR. MASON, SECRETARY TO THE DUKE OF CUMBERLAND.

There were in the regiment two young soldiers above the common level, both from the same place, a small town in Lancashire, and each had made friendship for the other. They had enlisted together, and were inhabitants of the same tent. One, whom I shall call the lover, had enrolled his name through an uneasiness from his being disappointed in what he thought all his happiness was centered, the marrying of a sweet girl of his own town, by whom he was much beloved. Her relations were inexorable, and his hopes in vain. The other, a lad of spirit, believing the soldier's life as fine as the recruiting officer had described it, willing to see wars, accompany his friend and serve his country, likewise accepted the king's picture, and was called the volunteer. He was the only son of his mother, and she a widow. She was much grieved at this step, which had been taken without her privity or consent: but being in an easy situation, and not wanting his assistance for support, she lamented only through her affection for him. The widow sent forth her son with tears and blessings;—the maid eyed her lover from a distant window, (a nearer approach not being permitted,) and beat time to his steps with her heart, till he was out of sight, and then sent her soul after him in a deep fetched sigh. They had not been long in camp before the volunteer had woful proof of the wide difference between the ideal gentleman and soldier, which had been dressed up in his imagination, and the miserable half starved food for powder. As for the lover, he was insensible to the hardships of the body—the agitations of his mind absorbed his whole attention—in vain had he attempted to fly from the object of his love; he had brought away his person only, leaving his thoughts and his heart behind him, and was as absent from himself in the noise and bustle of the day, as in a silent midnight watch, or when stretched upon his bed at night. They communicated their situation to each other, and took the fatal resolution to desert. Thus winged by love, and urged by fear, the hills of Scotland flew from their heels, and they had arrived at a village within a mile of their own town, when they were overtaken by a horse pursuit, and reconducted to their camp. A court martial was held and they were condemned TO DIE! but the general ordered, as is usual in such cases, that they should cast lots, and only one of them suffer. At the appointed time the ring was formed, the drum placed in the centre, with a box and dice upon its head, and the delinquents made to enter. The horrors which sat brooding on their souls the preceding night, now overwhelming them at the awful crisis, were strongly painted in their wan and pallid countenances. Their friendship was real and sincere, but not of that fabulous and heroic kind as to wish to die for each other: each wished to live, and each was disquieted at the thought that his safety must be built on the welfare of his friend. They alternately requested each other to begin. The lover looked earnestly at the little instruments of life or death, took them in his trembling hand, and quickly laid them down. The officer interposed, and commanded the volunteer to throw. He lifted the box in his right hand, then shifted into his left, and gave it to his right again, and as if ashamed of weakness or superstition, cast his eyes upwards for a moment, and was in the act of throwing, when the shrieks of female sorrow struck his ear, and in burst, from an opposite part of the circle, the widow and the maid; their hair dishevelled, and their garments, by travelling, soiled and torn.

What a sight was this! The mother and the son on one side of the drum, and the maid and the lover on the other. The first transports of their frantic joy at finding them alive, were soon abated by the dreadful uncertainty of what must follow. The officer was a man who did not hurry the volunteer to throw. He put his hand to the box of his own accord. His mother fell prostrate upon the earth, as did also the maid; and both with equal constancy and fervour poured forth their different prayers. He threw—nine! A gleam of imperfect joy lighted upon the widow's face: and she looked as you might suppose her to have done, if standing on the shore she had seen her son shipwrecked, buffeting the waves, when presently he gains a raft, and is paddling to the shore, & already she thinks to feel his fond embrace, but still is anxious lest even yet some envious billow should snatch him forever from her eyes.

Meanwhile the lovers, giving up all for lost, were locked in each other's arms, and entreated to be killed thus together upon the spot. She was held from him by force. He advanced towards the drum with the same air as he would have ascended the ladder for his execution. He threw—TEN! The maid sprang from the ground as if she would leap to heaven;—he caught her in his arms;—they fainted on each other's necks, and recovered only to faint again. The volunteer was the least affected of the four, and all his attention was employed about his mother, whose head was in his lap, but she was insensible to his care. Soon after the women had rushed into the ring, an officer had ran to the Duke's tent, to inform him of the uncommon tenderness of the scene. He accompanied the officer to the spot, and standing behind the first rank, had been an unobserved spectator of the whole transaction. He could hold no longer: he came to the widow, & echoing in her ear—"He is pardoned!"—restored her life and happiness together. Then turning to the lovers, he commanded them to go immediately to the chaplain to be united by that tie which death only could dissolve. He often declared that he felt more pleasure from this action, than from the battle of Culloden. He shed tears, but they were not those of Alexander when he wept for more worlds to conquer.

REMOVAL

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

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M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

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II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

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MERRELL & HASTINGS, *Publishers.*